



A member of Ambleside Schools International

Teacher Application

Full Name _____

Date

Present Address

Phone _____

E-mail

*Education / Undergraduate**

School	Dates	Location	Degree
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_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____

*Education / Graduate**

School	Dates	Location	Degree
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_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____

*Education / Other**

School	Location	Degree	Dates

*Each applicant is responsible for arranging the forwarding of official transcripts from colleges/universities to The Augustine Academy. info@augustineacademy.com or P.O. Box 180066, Delafield, WI 53018.

Teaching Experience

Do you have experience with Ambleside International Schools or University-Model education? If so please explain.

Grades and/or subjects	School	Dates

Other Job Experience

Position	Employer	Dates
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

Past Supervisors' Contact Information

Most Recent Job Supervisor

Name _____ Company _____

Phone _____ E-mail _____ Dates _____

Supervised _____

Immediately Prior Job Supervisor

Name _____ Company _____

Phone _____ E-mail _____ Dates _____

Supervised _____

Immediately Prior Job Supervisor

Name _____ Company _____

Phone _____ E-mail _____ Dates _____

Supervised _____

For the Applicant

Answers to the following are to be printed on separate sheets of paper and attached.

1. Why do you want to be a teacher? What are your career goals?
2. What personal, professional skills do you bring to the classroom? Please provide specific examples which will put them in context.
3. What are you not good at or not interested in doing? Please provide specific examples which will put them in context.
4. Describe the best teacher you ever had. What made her/his class so memorable?
5. Describe your reading interests. What books have most influenced you? What have you read in the last year?
6. What is your understanding of Charlotte Mason's method of education, and how does it differ from other methods?
7. What are your hopes/expectations of The Augustine Academy?
8. What is your view of parents' role in the educational process?

Christian Background

What is your denominational preference, if any?

Church name _____ Pastor's name

Phone number _____ Address

May we contact your pastor? ___ Yes ___ No Contact after (date)

Are you active in your church? ___ Yes ___ No In what capacities?

Give a brief account of how you became a Christian:

What do you think it means to be a Christian?

What authority do the Scriptures have in your life and in the world?

What is the gospel?

How will the gospel impact your interaction with students, parents, faculty, and staff?

Readings- required for application and will be discussed in interview- find these on our website

"Children as Persons" article

"Three Instruments of Education"

The Augustine Academy Statement of Faith and Code of Personal Conduct-

Are you in complete agreement with Augustine's statement of Faith? Found on pages 6-7 of application.

Have you read the Pedagogical Convictions and Personal Code of conduct found on pages 8-9 of this application?

Will you abide by the Code of Personal Conduct?

By signing below, I grant The Augustine Academy permission to contact my former supervisors as listed above and to confer with them on all matters relating to my past job performance and potential employment at Augustine. My signature below confirms that all information given in this application and related forms is correct to the best of my knowledge. I understand that my omission, misrepresentation of the facts, falsifying or withholding of information in completing this application and all required documents constitutes grounds for immediate withdrawal of the application, and/or termination of employment with The Augustine Academy. Further, I understand that upon employment I am expected to become familiar with and abide by the rules and regulations as set forth in the Augustine Teacher Handbook. In addition, I understand that my employment with The Augustine Academy will require my participation in possible after school meetings, outside reading, times of in-service, and campus and parent meetings.

Signature of applicant

Date

The Augustine Academy will not discriminate based on race, gender, color, national, and ethnic origin.

STATEMENT OF FAITH

1. The Triune God: We believe in one God, eternally existing in three equally divine Persons: the Father, the Son, and the Holy Spirit. This one true and living God is infinitely perfect both in his love and in his holiness. He is the Creator of all things, visible and invisible, and is therefore worthy to receive all glory and adoration. Immortal and eternal, he perfectly and exhaustively knows the end from the beginning, sustains and sovereignly rules over all things, and providentially brings about his eternal good purposes to redeem a people for himself and restore his fallen creation, to the praise of his glorious grace.

2. Revelation: God has graciously disclosed his existence and power in the created order, and has supremely revealed himself to fallen human beings in the person of his Son, the incarnate Word. Moreover, this God is a speaking God who by his Spirit has graciously disclosed himself in human words: we believe that God has inspired the words preserved in the Scriptures, both the Old and New Testaments, which are both record and means of his saving work in the world. These writings alone constitute the verbally inspired Word of God, which is utterly authoritative and without error in the original writings, complete in its revelation of his will for salvation, sufficient for all that God requires us to believe and do, and final in its authority over every domain of knowledge to which it speaks.

3. Creation of Humanity: We believe that God created human beings, male and female, in his own image. Adam and Eve belonged to the created order that God himself declared to be very good, serving as God's agents to care for, manage, and govern creation, living in holy and devoted fellowship with their Maker. Men and women, equally made in the image of God, enjoy equal access to God by faith in Christ Jesus and are both called to move beyond self-indulgence to significant private and public engagement in family, church, and civic life. Adam and Eve were made to complement each other in a one-flesh union that establishes the only normative pattern of sexual relations for men and women, such that marriage ultimately serves as a type of the union between Christ and his church. In God's wise purposes, men and women are not simply interchangeable, nor is gender subject to one's personal preferences. It is biologically established by God for his glory.

4. The Fall: We believe that Adam, made in the image of God, distorted that image and forfeited his original blessedness—for himself and all his progeny—by falling into sin through Satan's temptation. As a result, all human beings are alienated from God, corrupted in every aspect of their being and condemned finally and irrevocably to death—apart from God's own gracious intervention. The supreme need of all human beings is to be reconciled to the God under whose just and holy wrath we stand; the only hope of all human beings is the undeserved love of this same God, who alone can rescue us and restore us to himself.

5. The Redemption of Christ: We believe that the gospel is the good news of Jesus Christ. Moved by love and in obedience to his Father, the eternal Son became human: the Word became flesh, fully God and fully human being, one Person in two natures. The man Jesus, the promised Messiah of Israel, was conceived through the miraculous agency of the Holy Spirit, and was born of the virgin Mary. He perfectly obeyed his heavenly Father, lived a sinless life, performed miraculous signs, was crucified under Pontius Pilate, arose bodily from the dead on the third day, and ascended into heaven. As the mediatorial King, he is seated at the right hand of God the Father, exercising in heaven and on earth all of God's sovereignty, and is our High Priest and righteous Advocate. We believe that by his incarnation, life, death, resurrection, and ascension, Jesus Christ acted as our representative and substitute. He did this so that in him we might become the righteousness of God: on the cross he canceled sin, propitiated God, and, by bearing the full penalty of our sins, reconciled to God all those who believe. By his resurrection Christ Jesus was vindicated by his Father, broke the power of death and defeated Satan who once had power over it, and brought everlasting life to all his people; by his ascension he has been forever exalted as Lord and has prepared a place for us to be with him. We believe that salvation is found in no one else, for there is no other name given under heaven by which we must be saved.

6. The Justification of Sinners: We believe that Christ, by his obedience and death, fully discharged the debt of all those who are justified. By his sacrifice, he bore in our stead the punishment due us for our sins, making a proper, real, and full satisfaction to God's justice on our behalf. By his perfect obedience he satisfied the just demands of God on our behalf, since by faith alone that perfect obedience is credited to all who trust in Christ

alone for their acceptance with God. Inasmuch as Christ was given by the Father for us, and his obedience and punishment were accepted in place of our own, freely and not for anything in us, this justification is solely of free grace, in order that both the exact justice and the rich grace of God might be glorified in the justification of sinners.

7. The Power of the Holy Spirit: We believe that this salvation, attested in all Scripture and secured by Jesus Christ, is applied to his people by the Holy Spirit. Sent by the Father and the Son, the Holy Spirit glorifies the Lord Jesus Christ, and, as the other Paraclete, is present with and in believers. He convicts the world of sin, righteousness, and judgment, and by his powerful and mysterious work regenerates spiritually dead sinners, awakening them to repentance and faith, and in him they are baptized into union with the Lord Jesus, such that they are justified before God by grace alone through faith alone in Jesus Christ alone. By the Spirit's agency, believers are renewed, sanctified, and adopted into God's family; they participate in the divine nature and receive his sovereignly distributed gifts. The Holy Spirit is himself the down payment of the promised inheritance, and in this age indwells, guides, instructs, equips, revives, and empowers believers for Christ-like living and service.

8. The Kingdom of God: We believe that those who have been saved by the grace of God through union with Christ by faith and through regeneration by the Holy Spirit enter the kingdom of God and delight in the blessings of the new covenant: the forgiveness of sins, the inward transformation that awakens a desire to glorify, trust, and obey God, and the prospect of the glory yet to be revealed. Good works constitute indispensable evidence of saving grace. Living as salt in a world that is decaying and light in a world that is dark, believers should neither withdraw into seclusion from the world, nor become indistinguishable from it: rather, we are to do good to the city, for all the glory and honor of the nations is to be offered up to the living God. Recognizing whose created order this is, and because we are citizens of God's kingdom, we are to love our neighbors as ourselves, doing good to all, especially to those who belong to the household of God. The kingdom of God, already present but not fully realized, is the exercise of God's sovereignty in the world toward the eventual redemption of all creation. The kingdom of God is an invasive power that plunders Satan's dark kingdom and regenerates and renovates through repentance and faith the lives of individuals rescued from that kingdom. It therefore inevitably establishes a new community of human life together under God.

9. God's New People: We believe that God's new covenant people constitute the universal church, which is manifest in local churches of which Christ is the Head. The church is distinguished by her gospel message, her sacred ordinances, her discipline, her great mission, and, above all, by her love for God, and by her members' love for one another and for the world. Crucially, this gospel we cherish has both personal and corporate dimensions, neither of which may properly be overlooked. Christ Jesus is our peace: he has not only brought about peace with God, but also peace between alienated peoples. His purpose was to create in himself one new humanity, thus making peace, and in one body to reconcile both Jew and Gentile to God through the cross, by which he put to death their hostility. The church serves as a sign of God's future new world when its members live for the service of one another and their neighbors, rather than for self-focus. The church is the corporate dwelling place of God's Spirit, and the continuing witness to God in the world.

9. The Restoration of All Things: We believe in the personal, glorious, and bodily return of our Lord Jesus Christ with his holy angels, when he will exercise his role as final Judge, and his kingdom will be consummated. We believe in the bodily resurrection of both the just and the unjust—the unjust to judgment and eternal conscious punishment in hell, as our Lord himself taught, and the just to eternal blessedness in the presence of him who sits

on the throne and of the Lamb, in the new heaven and the new earth, the home of righteousness. On that day the church will be presented faultless before God by the obedience, suffering and triumph of Christ, all sin purged and its wretched effects forever banished. God will be all in all and his people will be enthralled by the immediacy of his ineffable holiness, and everything will be to the praise of his glorious grace.

Fundamental Pedagogical Convictions

A Non-Competitive, Stimulating Atmosphere

In an atmosphere of sincerity and truth, students are free to learn for the pleasure of learning. Students do not compete with their peers for rank, grades or prizes. Learning is the focus, not besting a classmate. Real life is placed before the students to study and discuss. Students are stimulated to observe, explore, and understand.

The Discipline of Habit

We consider the process of student work to be as important as the end product. Rather than developing persons who are able to study well for the next exam, we are interested in helping students develop a life of study. We ask the questions: Did she attend? Did he put forth effort? And was she thorough? We believe school is not just an institution to get through, but rather a place to develop habits that will serve children the rest of their lives.

Education as Vital, Dynamic, Living

Real learning occurs when the learner wonders, asks why and how. And it needs to happen in an atmosphere that stimulates thought, in an atmosphere rich with ideas. Our objective is to place the very best books before our students, books rich in content and ideas, putting them into relationship with the finest authors. Through the use of “living books” students interact with scientists, mathematicians, philosophers, historians, artists, poets, and explorers.

The Infinite Dignity and Potential of Each Child

Because children are born in God’s image, they are therefore born with great potential for a fruitful and full life of interests and relationships. At Augustine, children are not identified or limited by their strengths or weaknesses. All children participate in a broad, rigorous curriculum—all children calculate, solve, attend, explore, ponder, recite, paint and sing. The expectation that prevails within the school is that all students will learn and grow to their full potential as persons and attain their vast inheritance.

The Priority of the Relational Life

Children live in relationship with God, self, others, creation, and the world of ideas. These relationships are cultivated in the educational process through a broad, challenging curriculum and a faculty that seeks to relate to students, parents, and one another in accordance with the principles of Jesus Christ.

The Importance of Delight and of Struggle

Children will naturally delight in the feast of great ideas set before them. They will savor them and grow in the ability to enjoy and celebrate their relations with persons, ideas, and creation. But they will also at times struggle. We consider the struggle to be as essential to the learning process as the delight. Children must learn to labor with problems not yet grasped, to remain on task when uncertain of the outcome, to struggle to completion when mind and hand are tired, to experience the rewards and negative consequences of their actions. There will be no growth in character without the struggle.

Foremost among the enemies of the delight and the struggle necessary for the cultivation of a learner are entertainment and indulgence. In the classroom, entertainment and indulgence both encourage passivity. To grow, a student must be strenuously engaged in the work of learning. Thus, Augustine teachers, while often creative in their presentations, make no effort to entertain their students. Augustine teachers, while being loving, will not be indulgent.

Code of Personal Conduct

Adult example has a profound effect on the formation of the hearts of children. Failure on the part of faculty, staff, or Board member to maintain the standards of conduct expressed in this document is grounds for dismissal. Failure on the part of a student will result in disciplinary action with the possibility of the student being required to withdraw from the school. It is not the place of Augustine staff to be “checking up” on parents, but should a parent’s repeated violation of the Code of Personal Conduct become scandalous to the children of the The Augustine Academy community (i.e. a parent consistently arrives intoxicated at Augustine events), the parent may be required to withdraw his/her student from The Augustine Academy. At The Augustine Academy, we believe that an optimal way of life requires that we:

- Demonstrate consistent care for all persons, treating all with kindness, respect, and generosity; never engaging in any behavior (including verbal) which would be damaging, disrespectful or demeaning of another person, child or adult.
- Be diligent in fulfilling all tasks related to one’s responsibilities, maintaining a high quality of work, honesty and integrity.
- Be careful and gracious in speech, avoiding any profane speech and never making a public statement (in any medium, including e-mail) regarding the school or any MEMBER SCHOOL of the Augustine community which can be considered injurious to the reputation of another person or the school.
- Avoid all illegal activities including illegal drug use, theft, vandalism and fraudulent activity.
- Avoid activities destructive to relationships such as outbursts of rage, violence, stealing, lying or cheating.
- Be moderate and appropriate in the consumption of alcohol, avoiding drunkenness and never giving alcohol or tobacco products to a minor.
- Protect the dignity of human sexuality and the virtue of chastity
 - By avoiding all forms of lewd speech including base jokes, sexual innuendo, and inappropriate sexually explicit talk.
 - By never viewing, possessing, distributing or fostering the use of pornographic material including but not limited to print, video and audio.

- By never advocating or participating in immoral sexual activity (defined as any form of touching or nudity for the purpose of evoking sexual arousal apart from the context of marriage between one man and one woman).
- By never engaging in any physical contact or verbal expression with another person (adult or child) which could be interpreted as being an inappropriate display of affection and thus emotionally abusive, confusing or scandalous.